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THE KINGS SHOE.

MADE, AND ORDAINED TO TRAMPLE ON, AND TO TREADE DOWNE EDOMITES;

To teach in briefe, what is Edoms doome; what the carefull condition of a King; what the Loyall submission of a subiect, and what Proiects are onely to best purpose.

Deliuered in a Sermon before the ing at Theobalds, October the ninth, 1622: by

WILLIAM LOE, Doctour of Diuinity, Chaplaine to his Sacred Maiestiy in ordinary.

In re sartoria sutore opus est. Sarta tecta erit res, si sutor non ultra crepidam. Anonym.

LONDON,

nted by *I. L.* for *William Sheffard*, and are to bee sold at his shop, at the entring in of Popes head Allie out of Lumbard street. 1623.

To his most worthy friends Master WILLIAM FREEMAN, and Master RAPHE FREEMAN Merchants, a most naturall, and most louing paire of true-hearted brethren, Patrones of Pietie, Patternes of much good. Grace be multiplied in Christ.

LOuing, and beloued brethren. Your true, naturall, honest, and heartie affections, your mutuall concurrence, and concordance in your Matrimonies, Patrimonies, legall Trade, and brotherly Trust; your Pious practice in endeauouring to reconcile vnneighbourly grudges, and in composing of controuersies among those of your owne ranke, and profession, your true, and hearty loue to Soueraigne, Church, Citie, and Country, and your well wishing all; but especially your vnfained loue to God, and Christian charity to the distressed, as they doe sufficiently vindicate you from all aspersions of Maligants, vnlesse they are incarnate deuils, and deterre by *black-mouthed* Shemei, *or rayling* Rabshekah

once to dare to vent any the least misprision of you in these particulars, so would they continue blessed memorials vnto you, albeit I had neuer beene borne, or these my lines had neuer beene directed vnto you; yea as these blessings from God stirre vp all good mindes to loue your ciuility, courtesie, Mansuetnesse, and good natures; so also are they as Precedents of godly disposition to others, who seeking after grace striue to imitate, and expresse that in themselues, which they behold, and see in you. Flattery I haue euer hated, and accounted it the very basery of basenesse, yea I know it dwels no where, but in a base beggerly, and degenerate breast. It is a plaine Manifesto, *to as many as know you, and mee that not only publike Motiues, but priuate also both inuite, and enforce me to the tendering of this my loue, or rather to the rendering of this my thankfulnesse vnto you for your charity extended, both to my dead, and to my liuing. And I trust the God of heauen for Christ his sake will neuer wipe out that Christian kindenesses which you haue shewed to both. Touching this occurrence, you see in the frontispice what the summe is, which because it gaue some content to his sacred Maiestie; and for that I was not able, it being an itinerant Sermon so fully to expresse my self being streightned with shortnes of time, & for asmuch as diuers desired (because it was an vnusual Scripture to be handled) that, what I had deliuered with some speed in the voyce of a liuing Man to a few, might be published to the view of many, I haue beene contented to bury it in a dead letter, and subiect it to the censure*

of

of more then a good many curious in this tenſorious age. Eſpecially hauing conſidered that indeed a mans liuely voyce moueth much, yet a mans writing teacheth more. Words ſpoken are ἔπεα πτερόεντα, but writings are monuments, and memorials, words reach to them that are neere, writings to them that are farre off. Words to them that are aliue, writings to them that are yet vnborne. Speech profiteth the auditorie to whom we ſpeake, but writing profiteth all, and he that preacheth profiteth for an houre, but he that writeth profiteth for euer. Theſe conſiderations I ſay perſwaded me to this ouerture. And the beſt is, that vſuall by-word of Ne ſutor vltra crepidam, *cannot iuſtly be obtruded vpon me. For I being conſcious to my ſelfe of mine owne vnworthyneſſe medled not aboue my reach with the Kings Sword, Robes, or Crowne, but as my text pointed to his foot, ſo there did I caſt downe my ſelfe at the feet of Mareſtie, and tendered my ſeruice, and dutie both to God, and to the King, in all ſubmiſsion, both of a ſubiect, and ſeruant; and I hope to the glory of God. Scoffing* Iſmaelites, *mocking* Eſauitz, *malenolent* Iebuſits, *vnbeleeuing* Atheiſts, *and profane* Achriſts *vſually take offence at the plaineneſſe of ſuch texts; but where the holy Ghoſt ſpeaketh familiarly as it were of ſet purpoſe, I had rather vndergoe ten thouſand ſcoffes, and diſgraces of ſuch miſcreants, then in the leaſt decline the bleſſed intendment of ſo infallible an inditor, and ſo vndoubted a pen-man. Such giddy ſpirits, and dizzie braines of fooliſhwiſe worldlings may as well ſcoffe at* Gideons-

Iudg.6.39.40 wet, and dry Fleece, his barley cake, his stratageme of
Iudg.7.13. trumpets, and lamps in pitchers, at Iosephs leane, and
Iudg.7.16. fat kine, Sampsons foxes; Beniamins cup in his sacke,
Iudg.15.4. at Isachar the strong asse, at Ephraims a cake on the
Gen.41.1.2. harth not turned, at the Gibeonites old clouted shoes,
Gen.44.12. and diuers such like passages which are vpon record
Gen.49.14. in the old Testament. And in the new Testament at
Hosh.7.v.8. those familiar resemblances of the sower, of him that
Ios.9.3. made a marriage for his sonne, and ordained a great
Mat.13. supper, of the Potters vessels, of the woman that lea-
Mat.22. uened her bread, of the bridegroome, of the theefe, of
Rom.9.21. the dead carcasse, and the like. All which plainely
Mat.13.33. shew vnto vs the exceeding fauour, and loue of our
Apoc.3.3. God, who hath bin pleased to subiect his blessed spirit to
Luk.17.37. speake vnto vs (sinnefull wretches) as things are, and
ofttimes in vsuall, ordinary, and familiar phrases to
reueale vnto vs high and heauenly misteries. Not that
hereby the Maiesty of Gods spirit is in the least disdig-
nified, or disgraced, but rather thereby much magnifi-
ed, and highly honoured. For this apparantly sheweth
how contrariant the gracious Spirit of God is vnto
the gay, and garish glozings of the sonnes of men, who
for the most part study to inuent, and deuise, huge,
haughty, and houen words gilding them with out-
ward lustre, enameling and varnish, and all to no o-
ther end, but to set out some rusty, rotten, & despicable
desigue, Wheras the work of Christs spouse is, to make
Cant.Sol.1. borders of gold enameled with siluer. Men of this
11. world guild siluer with gold; but God guilds gold
with siluer. The king of heauens daughter is all glori-
Psal.45.13. ous within, the daughters of the sons of men are al glo-

rious

rious without. Hypocrisie blancheth, Sincerity is simple, plaine, and pure. The plainenesse of this text will not offend good, and honest hearts, who may hence learne in briefe, and as it were in a vewe what is the doome of profanenesse, even to be trampled on, and to be troden downe, what is the carefull condition of kings, what our loyall submission to our Soueraigne, what Sanctity is required in our selues, and what sincerity in all our Proiects, and practises. What euer this be, I tender it vnto you (most louing brethren) not onely as a pledge of mine vnfeined loue and affection, but also as a peece of my thankfulnesse, intending it also to the benefite of others. The God of heauen blesse you both in all your legall, and godly affaires, prosper you, your children, and all your whole tribe, and grant you, and all yours eternall happinesse in the saving mercies of Christ in whom I am.

Yours much deuoted, and euer
to be commanded,

WILLIAM LOE.

Dedicatorie.

THE KINGS SHOOE, or Edoms doome.

PSAL. 60. 8.

Ouer Edom will I caſt out my ſhoe.

1. GOds *Direction* is the ſoule of this Pſalme, and the Kings *Action* is the body of the ſame. The State is troubled, the King prayeth, God anſwereth and directeth, and accordingly the King acteth. The people haue a part, whoſe calamities touch the Kings heart. God pittieth them at the inſtance of the King, promiſeth him, and them better ſucceſſe. In confidence whereof the King purpoſeth, proiecteth, and he, and his through God doe valiantly. 1. The ſumm.

2. *Michtam* of *Dauid*, or the golden Pſalme is the title of this celeſtiall ſong. No monument, columne, ſtatue, or *Pyramis* more memorable, more remarkable *in perpetuam rei memoriam* then this *Epigraphe* or *Inſcription*, to teach both Prince and people what to doe, and how to deale in caſes of greateſt import, and conſequence. How 2. The title. *Aquila reddit titul.* ταπεινὸν, καὶ τύλιον. *Symmachus,* ταπεινόφρονα, καὶ ἀμωμον. *Septuagint.* συνολογραφίαν, *vt intelligeremus eſſe titulum memorabilem, dignum qui nunquam abo-*

leatur.

to be humble, when we are humbled, and where to ſeeke refuge; when we are diſtreſſed what to doe, and how to deale with perſons of all rankes, eſtates, qualities, and conditions.

3. The occaſion.
2 Sam. 8.3.
1 Chron. 18. 3.

3. Compoſed was this Pſalme, at what time the King ſtroue with *Aram Naharim*, and with *Aram Zobah* in the vallye of ſalt; where *Abiſhai* the brother of *Ioab* at the firſt onſet ſlew ſixe thouſand, and *Ioab* proſecuting the victorie, ſlew twelue thouſand more, in which conflict, and ſlaughter of eighteene thouſand; *Siria* was cleane vanquiſhed, and ſubdued.

4. Yet hath not the King his *Quietus eſt*; *Idumæa* alſo is to be ſubiected, for they of *Edom* had rebelled, and ayded *Siria*.

Nunquam bella bonis, nunquam diſſidia ceſſant;
Sed quocum certet mens pia ſemper habet.

The King therefore conſults God touching his purpoſe, and intendment againſt the *Idumæans*, laies forth to view former calamities happened to his people, whereby he moueth God to pittie them; Afterward receiuing warrant from God, and grounding his confidence thereon, hee reſolueth with himſelfe, and encourageth his armie to doe valiantly. This is the occaſion, title, and ſumme of this pſalme.

4. The reference.

5. The text hath a twofold reference the one to the context, what God ſpeakes in this pſalme. The other to what God hath taught me to ſpeake to the ſoule of this regall Auditorie from the

light

light of this psalme. God speakes *verse* 6. and the king acts, *v.* 6. 7. 8. God giues warrant, and the king giues warning. God speakes in his *Holinesse*, or from his holy place, or by his holy one the *Messiah*, and the king goes on reioycing, *Deuideth Shechem, Meeteth out the valley of Succoth, Appropriateth Gilead, and Manasses, Makes Ephraim his counsel, Shewes that Iuda is imperiall, Depresseth Moab, Hath Philistia in derision; And resolueth ouer Edom to cast out his shooe.* The other reference looks to what God teacheth me to say hence, and leadeth me to the *Topique* of Obedience in the booke of Homilies. This Obedience also hath a double reflect. The one vpward in the kings obedience vnto his God, the king of kings. The other downewards reflecting vpon the people in their obedience, and euangelicall allegeance vnto the king their naturall Leige Lord, and Soueraigne.

Quod nascetur ex te Sanctum vocabitur. Luk. 1. *Deus erat in Christo mundũ reconcilians sibi* 2 Cor. 4. *Non sarcastice, sed sacrè deridet, vt.* Psal. 2.

6. In the text I see three passages in great fulnesse. 1. An *Agent*. 2. A *Patient*. 3. A *Proiect*. 1. The *Agent* is the person of a king, and by way of *Excelling*; of the king, euen of king *Dauid*, a man after Gods owne heart, indeed Gods deare *Darling*, & *Annointed*. From whose person issueth in the *Reuewe*. 1. *A Power to act. Projiciam.* 2. *An intendment, or rather a resolution to act. I will.* 3. *A regall Extent. Out* and *Ouer* to, wherein is exquisite skill. *I will cast out, ouer.* 2. The *Patient* is *Edom*, or *Idumæa* the land where *Esau* dwelt, and of him is called *Edom*. 3. The *Proiect*

5. The parts of the text.

is that *Edom* muſt be ſubdued, and more then that; for it muſt be ſo ſubdued, that it muſt be ſubiected euen vnto vileneſſe, expreſſed in that then vſuall, and prouerbiall manner of ſpeech in caſting out a ſhoe; ſo the text ſpeaketh plainely, *Ouer Edom will I caſt out my ſhoe.* The life of this text, together with the remarkable Præcedents, and Subſequences begins motion at the ſixt verſe of this Pſalme, (as I haue ſaid,) from whence as from a fountaine of liuing waters this Kingly *Power, Purpoſe, Proiect* and *Reſolution receiue Strength, Warrant, Guidance,* and *effectuall Operation.* God ſpeakes and decrees, and many noble, wiſe, worthy, waighty, and excellent affaires are really and actually performed, For Kings haue much to doe, God guide them.

Prouerbia dicuntur, quaſi Porro verba, quia præter literalem ſenſum, quem exterius prætendunt, procul aliud interius dicunt Nam in terra aurum, in uuce nucleus, in hirſutis caſtanearum operculis fructus latẽs requiritur ita in parabolis, ſenſus myſticus excudatur.

6. The ſence and meaning of the text.

The text admits a double ſence and meaning, the one plaine and obvious in the letter or hiſtory. The other couched more abſtruſely in the miſtery or prophecie. In the myſtery by the ſpirit of Prophecy is meant by caſting out a Shoe ouer Edom, the ſpirituall enlargement of the territories of the Kingdome of the *Meſsias*, by the preaching of the Goſpell vnto the Gentiles, ſuch as thoſe *Idumæans* or *Edom* were, amongſt which people the Goſpell ſhould take footing, and leaue ſteps and prints behind it of glad tydings, and euerlaſting happineſſe to the people. Deepely and diuinely in this kind haue laboured Saint *Ambroſe*, *Nazianzene* and *Gregory*. More plainely and yet pithily, *Clemens*

Quam ſpecioſi pedes Euangelizantium pacem. Nahum. 1 Rom. 10.

Amb. inſtitut. Virgin. cap. 14. Nazianzen. de orat. Sanct. Gregor. hom. 7. in Euangel. Clem. 5. Strom.

mens Alexandrinus, Origen, Chrysostome and Cyrill besides Saint *Augustine*, *Hieronyme* and moderne writers sans number. I purpose not to dwell or once to deale in the mystery. The plaine letter, and this familiar, ordinary, prouerbiall phrase in the history, affoords a fulnesse to my purpose, the various readings whereof I now set out in a vewe, that it may be the better vnderstood. Saint *Ierome* reades the text thus, *Super Idumæam incedam calciamento meo*: that is to say, I will goe or treade vpon *Idumæa* with my shoe. The *Tygurines* render it as it is here translated to my hand. The *Chaldee Paraphrase* makes the text speake thus, *I haue set my Shoe vpon the collors of the necks of the stoutest Idumæans*; or as *Nebiensis* hath it, *My Shoes haue trode vpon their necks in the hinder parts*. *Apollinarius* metaphraseth it into *Ante Idumæam*. The Talmudists vnderstand it without limitation conceiuing that all the land of Canaan should first haue beene subdued before any other nation had beene dealt withall. And feare not to affrõt *Dauid* herewith, saying, that he violated Gods purpose in subduing *Mesopotamia*, & *Syriah Zobah*, as is plain in the title of this Psal. and yet suffered the Iebusites to dwell in Ierusalem, and so neere his Court. The *Septuagint* made the text with this word Επιτείνειν, which Saint *Ambrose* renders by *Ambulare* or *Ingredi*, both which import *Conculcation*; So that all agree in this, that by *Extention*, *Immission*, or *Proiection* of

Augusti de ciuit: diuinâ. Hieronym: in cap. 11. Esaiæ.

7. The diuers readings of the text.

ἐπὶ τὰ μέτωπα τῶν ἀλλοφύλων ἐμὸν προπατορεύσω Ἰδουμαίαν. *Apollin. in locum.*

Here the Talmudists streame runs muddy, for they as some others now adaies will be tampering, and preiudicing Kings affaires, which God-wot they eyther fowly mistake or no whit vnderstand. Aram Naharim in the title of the Psalme is Mesopotamia

the ſhoe, eyther vpon the neckes of people, or ouer their Countries is meant nothing els but to ouercome, ſubdue, bring vnder power, poſſeſſe, and ſubiect euen to vileneſſe ſuch men, and ſuch Countries.

8 The truth of this familiar ſence.

The very vulgar acceptation of the word *Poſſeſſion* in the Grammaticall ſence importeth as much. For the etimologie of *Poſſeſsio* is no more but *Pedū poſitio*. This manner of ſpeaking alſo hath

Deut.25.6,7, 8,9,10. alluſion to the poſitiue Law recorded in *Deut.* For the letter of the Lawe is, that if the kinſman would not marry the brothers widow, and raiſe vp ſeede vnto his brother. The widow looſing his ſhoe, and ſpitting in his face, he loſt the claime and intereſt of ſuch poſſeſsions as belonged to the woman in right of her husband. And the houſe of ſuch a man was called *Domus Diſcalceati*, that is to ſay, *The houſe of him that had his ſhoe looſed.* The

Ruth.4.7. practiſe alſo of this lawe we finde recorded in the booke of *Ruth* in the caſe of *Elimelecks* land betweene *Boos* and the kinſman about the widow *Ruth*; who had her intereſt by right of her husband in the ſaid land.

Moreouer the frequent vſe of this phraſe meeting vs very often in the booke of God, makes this to be the meaning of the words, as cleere as the day. This king elſe-where finging his trophees ſaith, *They are fallen vnder my feet. Caleb the ſon of*

Pſal.18.38. Deut.1.36. Ibid.2.5. *Iephunneth ſhall poſſeſſe the land hee hath trode vpon. But the people muſt not meddle with Mount*

Seir

Seir, for God would not giue them thereof ſo much as a footes breadth; yet euen the place, whereon the ſoles of their feet ſhould tread from the Wilderneſſe of Lebanon, and from the riuer Euphrates, vnto the vtmoſt ſea ſhould be theirs. If wee take the words yet more properly, and punctually, as the ſhooe to be firſt taken off, and ſo caſt out, and ouer, then the words ſignifie not *Subiugation only*, but *Debellation* alſo of the proud, and imperious *Idumæans*. The prouerbiall phraſe importing that thoſe ſtout-hearted people ſhould be glad to carry ſhooes after the King, and further implying that theſe *Idumæans*, or *Edomites* were not worthy to come ſo neere vnto the Kings perſon, as to vntie the latchet of his ſhooe, and therefore in defiance of them, the king would caſt off his ſhooe out at them, and ouer them to, yea & as afterward it came to paſſe in the daies of *Amos* the prophet, that the wicked rich men ſold the poore for ſhooes, whereby was ſignified the baſe eſteeme they rated the poore at; ſo now was *Edom* eſteemed in the eyes of the king. For he now purpoſeth, and reſolueth to be vnto them as *Aſher*, of whom *Moſes* propheſieth, that *his ſhooes ſhould be iron, and braſſe, to bruiſe, breake, and ſubdue where euer he came*. Laſtly, *Antiquitie* tells vs as much. For as the manner is now adaies in the beleaguering of a Citie, the Aſſailants oft-times caſt their enſignes ouer the Wall into the Citie, not only to encourage their ſouldiers to follow their colours, but alſo in token that they reſolue not to depart thence

Deut. 11. 24. 25.

Regum eſt, parcere ſubiectis, & debellare ſuperbos.

Amos 2. 6.

Deut. 33. 25.

thence vntill they haue wonne the Citie: ſo in ancient times they vſed to caſt ouer the Walls their Gauntlets, Gloues, or Shooes to betoken the ſame things. Thus it is plaine by ſeuerall readings of the text, by poſitiue law, and practiſe of the ſame, by ſcripture phraſe, and approued Antiquity that the *Intendment* and abſolute reſolution of the king was to ſubdue, and ſubiect, as hee had done *Moab* to be his *Pollubrum*; ſo *Edom* alſo to be his *Scabellum*, that is, euen to *Conculcation*.

R: Him Manuel in tractatu de more regum in obſidione vrbium Chirotecas, Manicas, & calceos proijciendi. Videri poſſet ſimile quiddam ſibi velle Cicero, ſcribens mirari ſe tamdiu morari Antonium, quia ſoleret ipſe accipere manicas; nec diutius obſidionis metum ſuſtinere. Philipp. 2.

10. What ſcruple now ſhould let the king thus to reſolue? The Lord God of heauen had taught the king, and he knew well how to diſtinguiſh betweene an *Edomite* and an *Ephramite*, otherwiſe he would neuer haue placed the one at his head, the other at his foot. The one to be the ſtrength of his counſell, the other to feele the waight, and cruſhing of his foot. Beſides, the king had a faire Preſident before him: *Ioſuah* at Gods command had done the like to the kings of *Ieruſalem*, *Hebron*, *Iarmuth*, *Lachiſh*, and *Eglon* fiue in number, vpon whoſe necks he cauſed his Captaines, and men of warre to put their feet in *Triumph*, and ſo not to feare, or to be diſmaied, for God would doe ſo to all their enemies againſt whom they ſhould fight. The like alſo *Ioſuah* hauing receiued warrant from God did to the *Gibeonites*, whom he made hewers of wood, and drawers of water to the whole congregation, putting them vnder tribute; and as it were ſetting his foot vpon their ſyn- euery one knowing that by the ſhooe both *docha*

9. The warrant of this reſolued Action. Ioſu. 10 24. 25.

Ioſu. 9.4.

*dochi*cos and *Metonymicos* is vnderſtood the foot. When *Moſes*, and *Ioſuah* were commanded to looſe their ſhooes from of their feet; What other thing was meant thereby, but that God would ſubdue *Pharoh*, and his to the one, and *Iericho*, and hers to the other. And to aſſure them, that thoſe, who haue the Lord of hoſts for their guide, need not feare, or depend vpon humane power; becauſe they dwell vnder the protection of the Almightie. Shooes we vſe to ſaue our feet from euery offence that may happen in our iourneying, but thoſe that relie vpon the Lord of hoſts, and reſolue with their God ſhall not need to truſt in the arme of fleſh, for rather then faile innumerable, and inuiſible armies of Angels ſhall bee commanded to ſee that they daſh not their feet againſt a ſtone. In all this *Explication* I ſee foure things, tending to *Application* which are theſe, 1. *The trampling on, and treading downe of Profaneneſſe by the King.* 2. *The exceeding carefull condition of a King.* 3. *The loyall ſubmiſsion of a Subiect: And* 4. *A Direction for the purpoſes, and proiects of both.* The firſt of theſe we ſee in this noble Kings purpoſe, and deſigne, which is, *Ouer Edom to caſt out his ſhooe*; whereby wee learne that,

Ex. 3. 5. Ioſu. 5. 15.

Elias Cretenſis in Orat. 1. Nazianz. 11. 146.

It is a regall reſolution to trample on, and to tread downe Prophaneneſſe in Church, Citie, Court, and Countrie,

1. The firſt Obſeruation.

trie, bee it in what perſonages ſoeuer.

God tels the King, that Conculcation is Edoms doome, and the King reſolues to doe it.

2. The reuelation of the point.

1. *Edom is Eſau, and Eſau is a prophane perſon,* ſo the ſpirit of God ſpeaketh of *Eſau. Leaſt there* Heb.12.16. *be any fornicatour, or prophane perſon, as Eſau, who for one morſell of meat ſold his birth-right;* Prophane perſons care not for any title, claime, or intereſt to heauen, ſo they may enioy their ſinnes without *Controlement*, and haue the pleaſures of this world, albeit they continue but a ſhort time, *Edom is Profaneneſſe*, and *Edomites* are prophane perſons, who are well knowne to the King by their *Crie, Crueltie, Pride, Rebellion, Riot; Contempt of God, and ſcorning of good men,* Pſal.137.7. *and all goodneſſe.* The cry of *Edom* is, *Downe with it, Downe with it, euen to the foundation thereof.* Albeit this crie exaſperate the raiſing of holy *Ieruſalem.* In the law of *Requitall* therefore the King reſolues, *Downe with them, Downe with them,* euen to the very trampling, and treading vnder foot. *Prophaneneſſe* is moſt cruell. For it is vn-Amos 1. 11. reaſonable, vnmercifull, and implacable. *A profane perſon like Edom will purſue his brother with the ſword, caſteth off all pittie, his anger teareth perpetually, and keepeth his wrath foreuer.* Witneſſe dogged *Doeg* the *Edomite*, who ſlew foureſcore, & fiue perſons that did weare a linnen *Ephod*, when the Kings ſeruants would not put forth their hand

to

to fall vpon the Prieſts of the Lord. Toward ſuch therefore the king extends no mercy vntill he haue ſubdued them to his foot. Proud is *Profanenceſſe* alſo as *Lucifer*. For, *the pride of heart hath deceiued Edom the profane perſon, Hee conceiteth that he dwelleth in the clefts of the Rocks, And dwelling ſo high, he ſaith in his heart. Who ſhall bring me downe to the ground?* Obadiah. cap. 1. v. 3. But God hath made, and ordained the kings power to trample on thee, albeit thou be neuer ſo big-bon'd a *Nimrod*, yea, and to tread thee vnder his feet. *And though thou Exalt thy ſelfe as the Eagle; yea, and though thou ſet thy neſt among the ſtarrs, yet thence will I bring thee downe ſaith the Lord.* 4. Rebellious, and riotous is profaneneſſe, to the King traiterous, and treacherous to the Common-wealth. What can hee bee but a faithleſſe wretch to the king, who hath not the Lord for his God? And what a bane is he to the Common-wealth, who practiſeth nothing daily, but to runne to the exceſſe of all riotous liuing. Kings therefore as they tender their owne ſafetie, and the good of their countries endeauour by all poſſible meanes to ſubdue, and ſubiect if it were poſſible euen to annihilation ſuch rebels, and wretches, that they may not appeare or peepe once aboue ground.

2. Contemners they are of God, and curſed Scorners of all goodneſſe, *Lucian*-like, and *Iulian*-like behauing themſelues in Citie, Court, and Countrie, eſpecially when they come into the Church, and aſſembly of the ſaints. For there

they ſhew themſelues true *Edomites* indeed. It is ſaid in *Luke*, *that the whole multitude were without in Prayer, while the incenſe was burning*, ſo reuerently, and ſo Religiouſly did they then vſe the place of Gods preſence. But theſe *Edomites* as ſaith *S. Chryſoſtome* ſtand, and trifle while prayer is ſaid, yea not only when Prayer is ſaid, but when the Prieſt bleſſeth. Doſt thou not know that thou ſtandeſt with the *Angels*, ſingeſt with the *Angels*, ſayeſt *Hymns* with them? and ſtandeſt thou grinning, and laughing? It were no meruaile if God ſhould ſend out a thunder-bolt not only vpon them, but vpon vs alſo; that are preſent with ſuch vipers, for ſurely theſe things deſerue a thunderbolt ſaith that Father. Know wretched miſcreant, that the Church of God is not a Barbers ſhop ſaith he further, or an Apothecaries houſe, or a common Court, but a place of *Angels*, the Court of heauen, and heauen it ſelfe. The king therefore being iealous of Gods worſhip in imitation of Chriſt, whips ſuch out of his preſence, Court, Citie, and Countrie, ſhewing by that baſe puniſhment, that ſuch kinde of people are baſe, not ſonnes, but ſeruants, and ſeruile ſlaues of the deuill. For while the Prieſt ſtands offering vp the prayers of all, theſe profaners ſlyre, and laugh fearing nothing. Into a Princes Court they enter not; without looking to order their habit, countenance, and geſture, but entring into the Church, which is the Court of the heauenly king, theſe *Edomites* prate, iangle, and walke. And as the

ſwine.

Luk. 1 10. *Alios video ſtare, & nugari dum preces fiunt; neque ſolum dū preces fiunt, ſed & dum ſacerdos benedicit. Neſcis quod cum Angelis ſtas? Cum illis cantas? cum illis hymnos dicis? & ſtas ridens. Non mirum eſſet, ſi fulmen emitteretur non ſolum in eos, ſed etiam in nos. Digna enim fulmine ſunt hæc.*

Non eſt Eccā Tonſtrina, aut vnguentaria taberna, aut officina forenſis Sed locus angelorum, Regia cœli, cœlum ipſum. Chryſoſt. hom. 24 in Act. Hom. 36. in 1. Cor.

Hom: in 2. Io. 14. Cum flagellis vtitur Chriſtus oſtendit tales homines ſervile genus eſſe, non filios, ſed ſeruos, vel mancipia diaboli.

ſwine putteth his filthy foote into the very ſame trough, where hee putteth his mouth to take his meate; ſo theſe profane men and women prate there to their dogge, where they pray to their God. Thus are they odious to God and the King for profaning the houſe of Almighty God.

Churches are like thoſe Cities of refuge, which God appointed among the Iſraelites, whether hee that had offended might flye, and finde pardon; onely thoſe Sanctuaries were for ſome kinde of faults, but the Church is for all kind, ſo that wee heartily, and vnfeinedly cry, *Lord forgiue.* What a comfortable Meditation is this, if wee follow it? What a bleſsing doe thoſe prophane Miſcrants loſe, who contemne, and ſcorne ſo great fauour from the king of heauen? Wicked profane men forget, and forgoe this bleſsing, and will not be reformed, vntill Gods wrath by the Kings power breake out againſt them, as it did againſt *Nicanor*, *Antiochus*, and *Heliodorus in the Macchabees* and *Belſhazar in Daniel.*

χρύσια liquiſti χαλκία dū ſo-queris, o profane.

3. Scorners theſe are alſo of all good men, and goodneſſe, what holy and good man could euer eſcape the virulence of theſe *Edomites* either alue or dead? *Munſter* is tearmed a mad man. *Pet. Martyr* a paultry Iacke, *Bucer infœlix puer. Philip Melanćthon* a foole, *Zanchius* a dolt, *Calvin* is accuſed by *Surius* the Commentor rather then the Commentator, and *Bellarmine* to haue dyed of the diſeaſe called *Pthiriaſis*, when it was but *Phthiſis* at the moſt an ordinary diſeaſe. *Chemnitius*

us is called the *Archæretique*. *Luther*, the inceſtuous Monke, *Zuinglius, the Helvetian Swaſh-buckler*, Doctor *Fulke, the Proteſtants poſt-horſe*, *Iohn Hus, an hæreticall fire brand*, and *Theodore Beza*, a *Monſter*, and ſuch like ſcornefull, and contumelious reproaches wherewith thoſe profane Edomites haue alwaies not ſpared to lade the memoriall of ſuch as were pretious with godly Princes on earth, and now are without doubt bleſſed with the Lord in heauen. The king then thus diſcerning theſe bad members, and perceiuing their ſpirits by ſuch ouert, and open tranſactions reſolues with Princely courage to quell them vnder foote, that they may neuer bee able to hold vp their heads. He reſolues in City they ſhall beare no office, in Court they ſhall haue no place, in Church no dignity, in Countrey no regiment.

Homer. Iliad. 8

3. The practiſe.

O moſt gratious king Βαλλ'ὅιλος. Shoote ſo ſtill, Reſolue ſo ſtill. Let not the cry of the *Edomites* preuaile, that would *downe with Church, Chancell, Steeple, Bells and all*, that cry *Downe* with *Eccleſiaſticall policy, Downe with Prelates, Downe with the foundations*, and yet *what hath the righteous done?*

1. Edoms cry.

2. Edoms cruelty.

Let not cruell *Doegs* haue leaue, for fearce is their wrath, not onely towards the Prieſts of the Lord, but euen in *Nob* the City of the Prieſts will they ſmite with the edge of the ſword, both men, women, children, and ſucklings, oxen, and aſſes, yea and ſheepe too. Let not the pride of their hearts haue their deſire, for they will be too proud, put them in feare, and by the power that God hath

1. Sam. 22. 19.

3. Edoms pride.

giuen

giuen you let them know themselues to bee but men, and of the worst sort too. Riotous they are already, and rebellious they will not sticke to bee (*rebus sic stantibus*,) if occasion be offered, which profane *Edomites* greedily looke for. And suffer not blessed Soueraigne a contemner of God, and of Religion to aduance himselfe neere vnto your sacred person, but let all such know the waight of your Princely power, and Gods doome of them, which is to be crushed, to be bruised, to be broken, and to haue their backs alwayes bowed downe, and neuer to bee able to hold vp their imperious and profane purposes. Let them haue their desert, pay them their hire as the Lord haue spoken it. And thinke not Dread Soueraigne that you shall escape the scorne of *Edomites*. For when God shall take away your breath o noble lion (and lions must die) a liuing dogge with such prophane persons shall be more pretious then a dead lion; yea those stinking dead flies will corrupt the sweete oyntment of the Apothecarie. Trample on, and treade downe therefore all those enemies of your God, of his Church, of your court, cities, and Countryes. Let none of those wicked ones (and in your presence, cut them off from your court, suffer them not to liue, nor to tarrie in your sight. So shall you destroy all the wicked of the land, and cut off all wicked doers from the city of the Lord: so shall you aduance *Ephraites*, depresse *Edomites*, supplant profanenesse, and tread downe wickednesse euen to the ground.

4 Edoms riot and rebellion.

Psal. 101.

God preſerued *Iaphet* to dwell in the tents of *Sem*.

1. The 2. obſeruation.

The ſecond of theſe obſeruations I ſee in *vmbilico Pſalmi*, which is that.

The height of Soueraigntie is dayly encumbered with an exceeding waight and world of occurrences, affaires, and deepe deſignes, all of ſurpaſſing, and eſpeciall care, ſingular skill, exquiſite cunning, and important conſequence.

2. The reuelation of the point.

1. Incumbred I ſay on all ſides, vpon all occaſions. See the context, the people are caſt off. The king muſt interceede to bring them in againe. The people are ſcattered, and God is angry with them, the King muſt cry to God, O turne thee to vs againe. If the land tremble with feare, be broken with faction, ſhake with the breaches thereof. The king is importuned to cry, *Heale the breaches oh Lord.* Let hard things attend the ſtate, and God make the land drinke the wine of *Aſtoniſhment*. The king muſt cry for an enſigne to be diſplayed, that his beloued may bee deliuered, that God may ſaue with his right hand, and may heare the king when he calleth vpon him.

In caſe of famine, the woman that was deceiued by her neighbour in the ſiege of *Samaria*, when they were conſtrained in the famine to eat their

their owne children, and to make their wombes, tombes to bury their ſeede, the king was importuned by the women with *Helpe my Lord oh King*; and the King is conſtrained to anſwer their importunity with this. *If the Lord doe not helpe thee, how ſhall I helpe thee?* In caſe of the plague of peſtilence the King is perplexed, and cryeth when hee ſaw the Angell of the Lord ſmite the people, *Loe I haue ſinned, and I haue done wickedly, but theſe ſheepe what haue they done, let thine hand I pray thee be againſt me, and againſt my fathers houſe.* In caſe of warre and hoſtility be it either domeſtique or forraine, who is called vpon? whom doth it concerne more? who muſtereth, who maſtereth the occaſioned occurrences but the king? Thus be it Dearth, Death, or Deuill that troubleth the State, the King lyes at ſtake for all. Doe you thinke the caſe is otherwiſe in *Plenty, peace*, or *proſperity?* Surely nothing leſſe.

2. For *Plenty* in ſome States is oft times more intollerable then *Penury*. Prodigall bloods are then moſt ranke, and moſt vnquiet. Haue not I ſeene Maieſtie petitioned againſt the cheapeneſſe of corne? yea and I remember well how it mooued paſſion into extremity, and that moſt iuſtly. For what ſhould a father doe? that carefully hath prouided for his children to feede plentifully, and then they exclaime of being too full. In Peace the ſtirring braines of a State are neuer at reſt in deuiſing *Monopolies, Exemptiõs, Engroſings*, & what not? And who in all theſe and the like is importuned,

2. Reg 6. 26.

2. Sam. 24. 17.

Penuria multos continet in offi; cio. Copia ad proterviam meum perpellit ſilium inquit pater in Acolaſto.

At Salisbury in his Maieſties progreſſe 1620. Petitions were put vp to our Soueraigne that ſome order might be taken againſt the cheapenes of corne, wherein it was alſo ſuggeſted that ſome Merchants had of ſet purpoſe by importation brought in corne hither to continue ſtill the cheapnes of graine. *Pelluciduum, & piſculentum mendacium.*

ned, and incumbered but the king? Many driuers, but few that can hold the plow aright, as the old verse saith, yea here one only stands and must looke to all. All rankes and conditions referre vnto the King, Peeres, Prelates, People, All euen from sea to sea, and from the riuer to the lands end. Some for their bodies that are lothsomely diseased, some for their minds that are distressed, some for their children, some for their state. Of all some vpon some pretence or other. Who is troubled with forraign affaires but the king? who releeueth the carefull and aduenturous Merchant in transmarine parts, but the Kings alliance, and reference with the States beyond the seas? Saint *Augustine* wrote a tract, *De cura pro mortuis gerenda*, I am sure none better then Kings may write, *De cura pro viuis gerenda*, yea and *pro mortuis* too. For if a subiect come to a violent and vntimely end, doth not the Coroner inquire of his death that the Kings *Delegates* may bee assertained how the Kings subiect came by his death, and order is taken accordingly. A purblinde *Paynime* could say of the carefull Condition and restlesse state of Kings and statesmen.

Γόλλοι ἔκειντ' ἀνδρῶν, παυροὶ δέ τε γῆς ἐφετῆρες. *Plato.*

Hom. Iliad 6. *Philo lib. de vita Mosis. Plato in Theæt. Arist. Ethic.* 11 *Clem. Alex.* 1. *Strom. Basil. hom.* 16. *Procop. in Gen. c.* 4. *Euthym. in Præf. Psalm.*

ἀχρὴ παννυχίην εὕδειν βουλῆφορον ἀνδρά,
Οἱ λαοῖσ' ἐπιτετραφάασι, καὶ τοσσα μεμηλε.

3. Calling Kings ποίμενε λαῶν: *The peoples sheepheards*. Of which Analogie, *Philo*, *Plato*, *Aristotle*, *Clemens Alexandrinus*, *Basile*, and *Procopius* haue lately descanted. The plaine song *Euthymius* in his preface to the booke of the Psalmes hath briefly

deliuered.

deliuered. Shewing that the king who compoſed this Pſalme was by Gods direction firſt taught by a ſhepheards ſollicitous imployment, how to gouerne a State, and was fitted thereunto at the firſt by his carefullneſſe amongſt and ouer vnreaſonable creatures. Whereby he afterwards conceiued the more readily, and practiſed more diligently how to *Watch*, to *Striue* for his flocke, to *expoſe* himſelfe to dangers, to *Contend* againſt wild beaſts, theeues, famine, cold, to *goe* out, and in before them, to *call* them to the paſtures, to the ſhades, to the fountaines of running water; to *recall* them to the folds, to *cauſe* them to flocke with his Croke, with his voice, with his whiſtle, with his pipe; ſometimes chearing them, ſometimes deterring them, ſometimes curbing them, ſometimes curing them, in all, deſiring not onely to haue them his fat flocke, but alſo his well diſpoſed, and well ordered flocke, *That ſo he might feede them according to the integrity of his heart, and guide them by the skilfulneſſe of his hands*, Which *Caietaine* expreſſeth thus *with innocency of heart, Prudence of head, and Example of hand.* Kings then you ſee haue their *Hearts* full, their *Heads* full, and their *Hands* full. Caſt your eye once more vpon the Context. Is there cauſe of *Diuiſion?* The king muſt haue skill in *Arithmetique.* Of *menſuration?* He muſt bee a good *Geometrician.* Of *Appropriation?* A ſpirit of *Diſcretion* is required in him. Of *Election* for Counſell? Many circumſtances in that *Realtie* to be conſidered. Doth

Pſal. 78. 72.

Caietain. c. 16.

16.

he *longe Prospicere & alteri saculo serere*, Not onely profound, but euen in a manner propheticall skill is to be sought for. Stand there *Opposites* in the way? *Cunning*; yea exceeeding *Cunning*, (of which word antiquaries haue deriued king (*quasi Cūning*) to be so called) must affront them, and sort them. Some to be *Pollubra* as *Moabites*, some *Scabella* as *Edomites*, some καδαιρεῖα, as *Philistines*. In all these passages see we not what great carefullnesse, and manifold incumberances attend the height of Soueraignty, when the Princes, Peeres, Prelates, People, all referre vnto it, at all times, vpon all occasions, and from all places? Waigh we then this regall waight vpon the ballances of our loue, duty, and allegeance, and we shall learne our obedience the better.

Verstegan in le Restitution of decayed intelligences.

2. The practise of the point.

What honest, and good Christian heart in consideration of the premisses is not mooued, nay resolued hereby to practise that most holy, and Apostolike counsell. *That first of all Supplications, prayers, Intercessions, and giuing of thankes be made for all men. For kings, and for all that are in authority, that we may leade a quiet and peaceable life in all godlinesse, and honesty, for this is good and acceptable in the sight of God our Sauiour.* For Kings I say by name, and for their *Delegates*, yea and that vpon all occasions. In time of trouble, *The Lord heare him in the day of trouble, the name of the God of Iacob defend him. Send him helpe from his Sanctuary, and strengthen him out of Sion.* In the time of his *Deuotion*: *Remember all his offe-*

1 Tim. 2. 1. 2. 3

Psal. 20. 1. 2.

rings

rings O Lord, and accept his burnt Sacrifice. Graunt him according to his owne heart, and fulfill all his counſell. In the deſire of his triumph. *The king ſhall ioy in thy ſtrength O Lord, right glad ſhall hee be in thy Saluation. For thou haſt giuen him his hearts deſire, and not denied the requeſt of his lipps.* Pſal. 21. 1. 2. &c.
In requeſt for his life. *He asked life of thee O Lord, and thou gaueſt him length of daies, euen a life for euer, and euer.* In loue to his poſteritie. *Giue thy iudgements O God vnto the king, and thy righteouſneſſe to the kings ſonne. So ſhall he iudge thy people with righteouſneſſe, and thy poore with iudgement.*

For the enlargement of his territoris. *Let him Lord haue dominion from ſea to ſea, and from the Riuer to the lands end.* For the well ordering of his Court. *O Lord, let the King ſet no wicked thing before his eies, let him hate Apoſtataes. Let Lord the froward depart from him, let him not know a wicked perſon. Hee that ſlaundereth, or hath an high looke, or a proud heart, let him not endure, and he that telleth lies, let him not tarrie in his ſight.* Pſal. 101. 3. 4. &c.
Againſt all his enemies. *Doe vnto them O Lord as vnto the Midianites, as vnto Siſera, as vnto Iabin; Which periſhed at Endar, and became as the dung of the earth. Make their chiefetaines like Oreb, and Zeeb, yea their Princes as Zebah, and Zalmanah. Make them Lord as a wheele, as ſtubble before the winde, Fill their faces with ſhame; let them be confounded, and troubled for euer.* This ought to bee our continuall pious practiſe vpon theſe, and all o-

ther occasions whatsoeuer that occurre, as the law of God, Nature, and Nations, as our dutie, loue, and allegeance doe more force, and obligue vs to doe.

Looke to a third lesson, which is written in the very brow of this text thus:

2. The third Obseruation.

Not only the power of the King, but his Will, and skill also are both positiue, and indicatiue, peremptorie, and Imperatiue.

1. The Probate thereof.

1. For as concerning the *Power*, of a King that is without all controuersie, and doubt. Whether we respect the extent. For euery soule in euery thing, to euery superiour (so *S. Peter* teacheth) must be subiect. Or the māner. Euery soule (*Omnis anima ex animo*) euen from the heart must be subiect; not with eye seruice only, as men-pleasers, but with faithfull, and good mindes, as herein also seruing the Lord. Or the absoluteness. For I say euery soule to, without exception. *Si quis tenuat quenquam excipere, conatur decipere*, as *S. Bernard reasoneth with the Archbishop of Senon in France.* If seditious Papists, and tumultuous Anabaptists, and other Sectaries endeuour to exempt themselues from regall *Power*; yet it is sufficient for a temperate sober minded Christian to know, that Christ *alitèr iussit, alitèr gessit*, (saith the same Father.) *Hee taught otherwise, hee wrought otherwise.* In vaine is it then, for the dizzie braines of wretched

Rom. 13. 1. *Gualt: in locum* Col. 3. 21.

Bern: Ep: 24. ad Archiep. Senon-ensem.

ched men to coyne a counterfeit exemption, where the God of heauen hath made no exception. Moreouer note that the *Mandate* is indefinite *Subiection is proper vnto them as they are Powers*, not only if they be good, and gentle, but also if they be sullen, froward, and disorderly. In fine see the *Plea* in barre that the God of heauen hath set against the opposite hands, hearts, and imaginations of all the sonnes of *Belial* in this case. First against the violence of hand, *Touch not mine annointed.* Then against the virulence of tongue; *Curse not the King.* And lastly, against the giddy thoughts; *Curse not the King, no not in thy thought.* For if thou doe, thou art a Traitour, and those treasonable thoughts of thine, if past or present are to be repented of, and the future to be preuented with more blessed cogitations. So that hereby we see the *Soueraigne Power* vindicated from all controulement. For if *Powers* be not so consonant as they should be, yet *Habent sanctitatem vnctionis, licet non habent sanctitatem vitæ.* But this is not all For it may be obiected thus. Put the case that the *Power* of kings bee peremptory, yet I hope the *Will* of kings is not. Yes their very *Will* is not only positiue, and Indicatiue, but also peremptory, and imperatiue. *Ouer Edom will I cast out my shoe.* The *Power* of a king is from God, and inuested in the kings owne person, for all inferiour *Delegates* whatsoeuer deriue their authority personally, that is, from the kings person, which person of a king in law is *mixta persona, & iurisdictionis capax*;

1 Pet. 2.18.

Psal. 105.. *Eccles.* 10. *vltimo.*

Aquinas in cap. 13. *ad Rom.*

and

and this perſonall power regulates its owne will. It is required then of Subiects. *iuſſa capeſſere, non prærogatiuarum, & Priuilegiorum apices excutere.* It is for Subiects to ſuffer the *Will* of a Soueraigne to be done either of vs, or on vs. Of vs, when the kings *Will* is regulated by Gods wiſdome, and by Gods reuealed *Will*. On vs, when his *Will* is wilfully diſtempered by miſguiding, and miſperſwading paſſion, or otherwiſe.

Iuſsit quod ſplendida bilis.

2. In his irregular, and exorbitant *Will*, wee muſt be P*atients*, in the other we muſt be *Agents*, readie to goe, to runne, to die, to doe all things with ſingular cheerefulneſſe, and alacritie. In the the kings tranſcendent, and extrauagant will, wee muſt be P*atients* couching downe vnder the burthen, weeping by the waters of *Babilon* (not warring) but looking vp to God for releaſe. In this caſe a Buckler, not a ſword is to be vſed. For the command is not, that we ſhould be ſubiect to vertuous, and godly Gouernours, but (as I haue ſaid) it is indefinite to *Powers*, in that they be *Powers*. For if the *Power* ſhall be willing to caſt out, or ouer vs euen his ſhooe, none ought to dare once to lift vp his heele againſt it. Albeit the will of a Soueraigne be to caſt out, or ouer vs his ſhooe, Shall wee caſt our ſelues out of our dutie of *Allegiance*? or ſeeke to caſt away our king? *Abſit.* Heare in this point what the Lord ſaid to *Samuel*; *They haue not caſt thee away, but they haue caſt me away, ſaith the Lord, that I ſhould not raigne ouer them;* 1 Sam. 8.7. *for aſmuch as all* Power *is of God.* Rom. 13.

To

To conclude this point then, if the chiefe Apoſtles Saint *Peter*, and Saint *Paul* enioyned all men in their times to ſubmit themſelues vnto gouernours, albeit they were worſhippers of Deuills, and cruell perſecutours of *Chriſtians*; how much more ſhould we now obey, and honour religious kings, who are defendors of the faith, and nurſing fathers of the Church, as *Caſar Baronius* in his preface to the eleuenth tombe of his *Annalls* hath well and honeſtly obſerued againſt the bloody practiſes, and turbulent proiects of ſtatizing Ieſuites. But this is not all neither, for there is great skill in theſe *Proieſtments*, which ignorance of ſtate affaires in many, may cauſe them maruelouſly to miſtake. Conceiuing that certaine paſſages may be the kings *Will* onely, when as it is indeede the kings moſt excellent, and exquiſite *Skil* of, and in the affaires and myſteries of ſtate. The king deuides *Scechem*, but it is arithmetically with iuſtice diſtributiue, to auoide *Confuſion*, as *Iethro* taught *Moſes*. He meaſureth out *Succoth*, but it is to ſet lymmits, that the bundaries may bee exactly knowne, to the end that no furious *Iehu*, no mighty hunting *Nimrod* doe oppreſſe the helpleſſe multitude. He appropriates *Gilead*, and *Manaſſes*, but it is Geometrically with commutatiue iuſtice, that Anabaptiſticall Communitie the aberration of Anarchies might be auoided, and that *Meum*, and *Tuum* might be the better knowne, He aduanceth *Ephraim*, but hee knowes therein what hee doth very well; it is to be ſure of faithfull Counſellours.

Caſ. Baronius in præfat ad 11. tom: annal.

lours. He ſetleth *Iuda*, It is to place for an other age. In all this here is no cauſe of *Depreſsion*, no occaſion of *Conculcation*, no, nor any matter of *Sleighting*. But now when the king muſt deale with *Moab*, or muſt haue to doe with *Edom*; It is as proper in regall *Skill*, and policy of ſtate to make *Moab*, that is like an haggard hawke to come to hand, and to ſuppreſſe *Edom* to the feete; as it is to ſettle *Ephraim* at the head, or *Gilead* and *Manaſſes* at the ſide. And it is as proper in the cunning of a king to *Sleight Philiſtia*, and to haue it in deriſion, as it is to bee carefull for *Iuda* touching the time to come. So then wee ſee what an high pitch of policy they flie, who mannage, and ſway the ſcepter of kingly cunning. It is not for owles, battes, and wagtailes to ſoore toward this pitch, their ſight ſerues them not, their flight is impt with feathers of a lower traine.

3. Is there then any *Power* then like this among the ſonnes of men, which is immediately from God, *A quo rex ſecund: poſt quem primus*, ſaith *Tertullian in Apologetico*. Is any *Will* more abſolute, which muſt not be affronted though irregular; but muſt be ſuffered to be done on vs, albeit we ſuffer death for it. Is any *Skill* branched into more *Species*, or is of an higher ſtraine, that muſt attend ſo many, ſo mighty, ſo manifold occaſions, and occurrances? If then any *Power* reſiſt this regall *Power*, & preuaile, we may boldly pronounce of that *Power*, and that time; that, *It is the houre and power of Darkeneſſe*. If any *Will* affront this

Tertull. in apol. cont. gent. cap. 30.

Preces & lachryma arma Chriſtianorum.

Luk. 22.

this abſolute *Will* of the king. It is a maſterleſſe *Wilfulneſſe*, and deuoyd of *Conſcience*, which neither Gods lawe properly by abſolute, and ſouereigne authority, nor yet mans lawe which taketh power from Gods Law, can order or bind. Indeed this *Wilfulnes* is rather a furious *Rage* in the valour of man, then *Chriſtian courage*; it is rather a peeuiſh and peruerſe paſſion, then any ſanctified ſobriety of mans faculty that way. If any *Sk l* will be curious to prie and ſearch into the ſecrets thereof, and to waue this *Cunning*, albeit it be the *Counterplea* of ſome brabbling Lawyer; yet it may receiue this lawfull reply, *That Lawe hath a directiue power, not a coactiue ouer kings.* And *Gregorius de Valentia* renders the reaſon, for *that all actiue power is a Principall that transferres into another, and reflects not.* Beſides Maſter *Caluin* ſaith very truely, *That the Directions, and Edicts that come out from the Power, Wil, and Skill of a king are ſomewhat more then humane traditions to be accompted of, for that they haue not onely their foundation vpon the generall Commandement, but alſo they haue their warrant from the mouth of Chriſt himſelfe.*

Perk. in tract: Conſc.

Lex habet vim directiuam, non coactiuam in reges. Rat. Quia omnis Potentia actiua eſt principium tranſmutandi in aliud. Gregor. de valentia. Calvin. in 1. Cor. 14. & lib Inſtit. 4. cap. 10. §. 30.

4. So then to the kings rightly regulated, and well gouerned *Will*, wee ought all of vs that bee *Subiects* like a ſwarme of Bees to follow the maſter bee, like flockes of ſheepe to follow the *Antecedent*, like Cranes to follow our captaine, *ordine literato*, as *Ierome* ſaith in his epiſtle to *Ruſticus*. And if it be a diſtempered, and miſguided *Will*, yet in this caſe we muſt not rebell, nor reſiſt in a-

ction, no nor reuile, or curſe in faction, or thought, but wee ought obeying God, rather then man, keepe our minds and conſciences pure, and vndefiled before God, but ſuffer wee muſt euen vnto death if the will of God be ſo, rather then in any ſort to breake out againſt our Soueraigne. And I had rather haue my Soueraigne treade on mee, then ſome to looke vpon me. For *pes hominis eſt beatior oculo ſuis.* The foote of a man is better then the eye of a ſwine. But in this ſcripture is the caſe ſo, doth the king here take vpon him theſe ſeuerall *Proiects* of *Diuiſion*, *Menſuration*, *Appropriation*, *Exaltation*, *Conculcation*, and *Subiugation* euen to vilenes out of his owne abſolute *Power*, or doth the king follow his owne *Will*, or relye vpon his owne *Skill*? O nothing leſſe, indeede the king acts *A ſe* of himſelfe, for he is *A per ſe*; but not *Ex ſe*, not out of himſelfe: that is, *non ex ſuo ipſius cerebro*, like the αὐτόματα, that ſubſiſt onely out of their owne ſubſtance. For this very Pſalme compiled by this good king, is a *Mirrour* for all Magiſtrates, and a patterne for all priuate perſons alſo. The King conſults God in all.

Pſal. 60. For his Power. The king acknowledgeth whence
1. he hath it. *O God thou haſt caſt vs off.*
2. *Thou haſt ſcattered vs.*
3. *Thou haſt beene diſpleaſed with vs.*
4. *Thou haſt made the land to tremble.*
5. *Thou haſt broken it.* Thou *haſt ſhewed thy people hard things. Thou haſt made vs drinke the Wine of aſtoniſhment. Thou giueſt an Enſigne to them that feare thee, that it may be diſplayed becauſe of thy truth, that thy be-*

loued

loued may be deliuered. Giue helpe in trouble; Vaine is the helpe of man. Through God we ſhall doe valiantly. Pſal.60.11. 12. And in the very phraſe of my text the king ſaith, *It is God that ſhall tread downe our enemies.* Here we ſee the king acknowledgeth when they faile, and when they preuaile; They faile, when God is offended with them, they preuaile, when the God of *Iacob* is pleaſed to returne to them againe. The king alſo conſults God in the purpoſes of his *Will. Quis ducet? Quis deducet? Who will bring me into the ſtrong citie? Who will bring mee into Edom. Nonnè tu. Wilt not thou O God?* For his *Skill*, the king doth nothing, wills nothing, reſolues of nothing vntill he haue direct, and perfect *Warrant* from God. Marke then how ready the God of heauen is to guide ſuch a king. *God ſpeakes in his holineſſe to the king.* And ſo the king limmits his *Power* by Gods permiſſion, regulates his *Will* by Gods direction, ordereth his *Skill* as he hath Gods *Oracle* for his *Warrant.*

5. In all which doth not the king make a plaine *Manifeſto*, and acknowledgement that his God is a *Powerfull, Puiſſant, Iealous, Terrible, Strong, yea and a God to be feared*; and therefore to bee conſulted in all. In his owne oneneſſe the king durſt not ſo much as ſay *Proijciam*; for feare leaſt for his *Preſumption* the king of heauen ſhould ſay *Eijciam.* He would not ſay in his owne fancie; *I will caſt out, or ouer this or that*, for he knew that God could caſt him out, yea caſt him off, and caſt him away to; *that God could caſt his breath out of him,*

him, and then he muſt die, and all his thoughts, pre-
tences, and purpoſes would periſh. Yea this good king knew that if he conſulted not God; his owne deuiſes of *Diuiſion* would become *Confuſions* Perez, his Meaſuring would proue out of meaſure ſinfull; his *Appropriating* would be *Impropriation*, his exalting of the vnworthy, his neglecting of the beſt deſeruing, his ſleighting of the *Pretious* would proue dangerous in time to come. Yea the good king knew, that without this bleſſed direction from God, *Monarchy would become the Wilfulneſſe of one, Oligarchie of ſome few, Democracie of many, and Anarchy of all.* But now hauing conſulted God, he is reſolued, as *Iehoſophat* ſpake to his iudges. *To be of good courage, and to doe it, and aſſueredly God would be with the good.* To doe as *Ioſuah* did to the fiue kings, and to the *Gibeonites* mentioned before, hauing receiued the like warrant as *Ioſuah* had from the mouth of God. In all this we ſee how the king goeth fairely on *a fide ad fidem*, from faith to faith. Namely from the *Ground-worke of Faith*, to ὑποστασις. the *Truſt* thereof, from the *Truſt*, πεποίθησις. παρρησια. and *Confidence* to a reuerend πληροφορία. } the meane. boldneſſe of approaching the throne of *Grace*; and ſo from theſe former to a full *Perſwaſion* of *Faith* to doe valiantly. Kings and great perſonages haue their remembrancers. I am conſcious to my ſelfe of mine owne weakneſſe, and vnworthineſſe once to open my mouth to teach, eſpecially in this place, where the height of *Soueraignty* ſetled on Gods *Sion*, ſeeth, and ſurueyeth more,

then

then tenne thouſand *Millions* ſuch *Perpuſilli* as my ſelfe, that liue below in the valley; I will leaue that to my learned brethren that flie an higher pitch to ſpeake of the kings Crowne, and of the kings Sword. It is ſufficient for me, that from my heart acknowledge my ſelfe vnworthy to touch the hemme of the kings garment, it ſufficeth me I ſay to point; but at his ſhooe, whoſe ſhooe points I am vnworthy to vnlooſe. Yet giue me leaue for Gods cauſe in this point to be *a Remembrancer only*, and to tell you what I ſee further in this Oracle of Scripture, and that is this plainely.

All our Proiects, and Purpoſes are then, and then only legall, and Euangelicall, when God ſaith Amen vnto them, otherwiſe to Religion, Republique, and priuate Eſtates, they proue detriments, and Deiectments.

The fourth Obſeruation. *Dei depoſita, noſtra propoſita eſſe debent.*

1. For the further enlargement hereof, if you pleaſe but to ſet before you a Cœleſtiall, and terreſtriall Globe, and take in your hand a paire of Compaſſes, you may eaſily meaſure this out to the full euen the length, breadth, heigth, and depth of this tried, and knowne truth; you ſhall obſerue all along as you goe how ill it fares with vs here below, when the heauenly bodies are diſtempered, and in velloped. And whole Counties, Cities, and Cittadels on earth will ſhew you that

The Proofe.

that a witlesse *Proijciam*, if it be warrantlesse hath euer receiued a checke from God with a witnes, euen a *Reijciam*, or an *Eijciam*, or a *Deijciam te* at the least. See this in case of *Religion*. That transcendent, extrauagant, and vnlimited *Power* of the Pope abusing this text, and other Scriptures as warrants for him to tread, and trample vpon the neckes of Kings, and other Gods Annointed. What hath it brought the Papacie vnto; but euen to *Cecidit Babilon*. To what hath that wilfull *Sic volo, sic iubro* brought the see of *Rome*, but that the God of heauen hath euer crossed that *Wilfulnesse* with *Sic Nolo, Sic Rugeo. Imò dominus deus exercituum tales, Doctores, seductores, pastores impostores, Prælatos Pilatos, Oppugnabit, Expugnabit, conculcabit.* To what passe hath that subtile *Skill of Equiuocation, Mentall Reseruation*, and the like cunning practises brought that holy frie, but euen to this, that they like *Cassandra* are not beleeued oft-times, when they tell the truth, and at the best it is as *Syracides* saith, *A fine subtilitie, but vnrighteous.* The old *Græcians* called it Βυθοσοφίαν Thats to say *To dissemble deeply, and profoundly*. And purblind *Paganisme* in blinde *Homer*, yet saw more then these, and learned, to detest it thus.

Super aspidem, & basiliscum, ambulabis, conculcabis leonem, & draconem. O portentum. Iosephus Stephan: in tractatu suo satis lutulento non luculento vt Lor: abutitur hoc loco ad supplicem exosculationem pedum Vicarij Christi; summi pontificis. O Cerebellum.

Homer: Iliad.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀΐδαο πύλῃσιν,
Ὅστις ἑτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἴπῃ.

2. See in a *Republique*, What caused that mournfull lamentation, and pittifull *Hadadrimmon* in the fields of *Israel*, and *Iuda*, but because *Iosiah* abusing his Power, and growing head-strong, would

2 Chron. 35. 20. 21. 22.

would needs cauſeleſly fight with *Pharoh Neco* in the plaine of *Migiddo*, and neuer conſult with God, whether the cauſe were right or wrong. What cauſed the fearefull *Reuolt* in the raigne of *Rehoboam* the ſonne of *Solomon*, but his owne *Wilfulneſſe*, being miſguided by thoſe younglings that were about him in his Court. For his words were *I will adde to your yoke. I will chaſtice you with Scorpions, &c.* And to what diſconſolate ends all the skilfull plots, and cunning proiects of the *Herods*, brought them, both that of the *Wiſe men*, and the other of the *Spies*. Are they not recorded in the hiſtories of the booke of God, and of the Church? I could eaſily enlarge my ſelfe in the hiſtories of the heathen. Wherein God hath not left himſelfe without witneſſe. For therein you ſhall finde that the change, and alteration of gouernments did chiefly ariſe from the headſtrong *Wilfulneſſe* of gouernours, as is moſt manifeſt in the relation of their kings that were driuen out; of their *Duumvirs*, of their *Triumvirs*, and other ſeuerall formes of ſtate, that were ſome of them altered, and changed, and ſome vtterly ouerthrowne hereby. Yea I may come neerer home to *Charles* the fift Emperour of *Germany*, and inſtance in him among many; who was in his firſt deſignes a moſt fortunate Prince; but in his later time, when he *Wilfully* ſet himſelfe againſt the Duke of *Saxony*; the Land-graue of *Heſſen*, *Mauritius*, and others of the reformed religion, as if all had beene *Edomites*, he was moſt diſgracefully beaten, conſtrai-

1 Reg. 12. 11.

ned to skale the *Alpes* by Torch-light, and most ingloriously compelled at last to abandon the field.

3. I could mention but that *Wilfull* inuasion in 88. and thats at home, and somewhat moderne, for which I hope we shall euer remaine thankfull to our God for our deliuerance. At what time doubtlesse the Man of sinne, that great *Archimandrites* the Pope of *Rome* had said in his heart; *Ouer England will I cast out my shooe.* But he spoke this in his humane slippers, and not in his papall shooes. For notwithstanding all that solemne *Proiect* long before consulted of in the *Preparation*, and at the time of the *Inuasion* strongly set on of purpose to cast out, and ouer to, yet this vnwarranted *Wilfulnesse* was ouercast, and receiued from God a memorable ouerthrow. Nay yet I may come neerer home euen into our owne bowels, what time neither God nor Angel, nor Saint, nor man were consulted withall, but *Diabli podex in specu* was the oracle. I meane that matchlesse, and mercilesse treason of the gunpouder plot. The *Wickednesse, and Wilfulnesse* of which Powder-blast I trust hath blowne vp all good opinion that any wise sober English heart should haue of such hellish *Miscreants*.

Flectere si nequeam superos, Acheronta mouebo.

Bertholdus Schwartz primus inuentor pulueris tormentarij, professione Franciscanus. Paul. Iouius de viris illustrib: Germ:

4. By this we see then plainely, that when great ones will make lust their law, and their owne *Will* their *Warrant*, kings are dethroned, and driuen out, *Duumvirs* deiected, *Triumvirs* reiected, and *Deuolutions* of all estates, by such exorbitancies became

became either miserably altered, strangely changed, or vtterly extinguished. The bitter Mutations of estates proceed euen then from this, when the true worship of God is turned into superstitious, and supercilious conceits of men. The translations of States, when they are devolued from this people to that people, as water is powred out of one vessell into another; the dissipations of States, when as by aberration of *Anarchy* they become as a vast, and roaring Wildernesse, and the tumultuous vexations, & grieuous garboiles of seuerall signiories, euen all these, & such like miseries proceed from hence, because men of eminent place will not consult God in their actions, but will goe a whooring after their owne *Wilfull*, and misleading inuentions.

Non declinabis ad dexteram nimis supercilioſe, nec ad ſiniſtram nimis ſuperſtitioſè. Lyran: in cap. 5 Deut.

5. If then vnwarrantable proiects prosper not with Kings in case of state, nor with Churchmen in case of religion; what hope can priuate men haue to thinke that their deuises should doe good, or that their *Guiles* should be *Gaines*. What meane then, nay, how dare the *Macheavillian* Deuiders practise their *Diuide & Impera* without warrant? saying, it is good to fish in troubled waters, and therefore they will practise to set diuision betweene the King, & the Subiect; & as if they were like the *Ephori* in the state of *Lacedæmon*, or the *Tribuni* in the state of *Rome*, or *Demarchi* ouer the Senate of *Athens* endeuour to maintaine a power in the people against the higher powers founded by God. But God hath in all ages confounded

1. I will deuide Schechem.

Saturnus, & Iupiter faciunt ἰδιοκτησιαν, Mars, & Mercurius, πολυπραγμοσυνας. Ptolom.

such *Babel* builders, who with *Ludouicus Sforti*a; *& Cæsar Borgia*, put in practise such heady, and hellish positions. The ends that befell these two, for whom *Macheauill* that Florentine Secretary especially framed his hideous heape of politique proiects, might bee a warning to all succeeding times; the one comming to a violent, and vntimely end; the other liuing ingloriously in the Prince of *Arragon* his Kitchine, and dying a death most despicable. Let such mischiefes befall all such Catiffes, who take not God for their Oracle, but like furious *Iehues*, and big boned sonnes of *Anak* breake thorow all in their *Wilfulnesse*, and dare the God of heauen to controle them.

2. I will meete out the valley of Succoth.

6. How dare those Measurers, and improuers of their land grind the faces of the poore toyling, sweating, laborious husbandman with rackings, and raisings of rents vntill they haue made vp the measure of their sinnes out of measure sinfull? Doe they conceaue, that their heires shall euer comfortably enioy their substance, or their Babes after them the Remainders. A Iesuiticall spirit first deuized these improuements to the racking of *Heretiques as they tearmed them, and others since, who haue made great outward semblance of integritie, haue yet beene like apes to imitate those misguiding miscreants*. Make a modell (say they) of all your land to a Mole-hill, that so you may lie in your bed, & see in a view euery field, closse, grouse, meadow, acre, and head land in your Farme whereby you may set it to the vtmost aduan-

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tage. For it is lawfull for you to make the moſt of your owne, it makes no matter, albeit the Tenant, and his, eate whig, and whay, and all that hee hath bee at your command, whiles your great knightſhip, and your new vpſtart *Muſhrom* ladie muſt like prodigious Commets be feared and awed in al the country. In al this you no one whit conſult with God, who teacheth by his Apoſtle, *That Chriſtian charity ſeeketh not her owne. 1. Cor. 13.*

But to what paſſe comes all this great ouerture of impronement? how doth it prooue with them? Surely theſe improouers are like to the men of *Babel*, who worſhipped *Succoth Benoth*, that is, an hen and chickens as ſome *Talmudiſts* haue conceited: ſo vaine is this great Landlords boaſting, for whiles he, and his for a time doe ruffle in their filken ragges like ſome *Montebankes* of Italy, his *Willſhip*, *Worſhip* I would haue ſaid, is not an ace aboue a begger, but muſt after a little while deſire ſome of his Tenants to be bound with his greatneſſe for taking vp of an hundered pound. So light is the gentleman become in his dancing the meaſures.

7. Yet it were ſomewhat mannerly if theſe *Macheavellian* ſtatizers would caſt out their ſhoe ouer their owne lands onely by their vnmeaſurable, and vnreaſonable manner of *Improuements*, rackings, and grindings of the poore huſbandmens faces; but they will alſo, (and aſke God no leaue) ruſh into Gods *Inheritance* by *Appropriating* that to their profane vſe, which was giuen for the perpetuating of Gods ſeruice on earth.

3. *Gilead* is mine, and Manaſſes is mine.

But how doe you thinke? Are not they trow ye traitours to God, who (κατὰ φύσιν,) clip, and waſhe the Coine that God hath ſet his own ſtamp vpon? How much more they, who ſweepe all away, and ſay *Gilead* is mine, and *Manaſſes* is mine, yea all is mine, (*quoth the diuel*) when in truth they haue no intereſt nor title, no not to, or in the leaſt tittle. Yet ofttimes in ſuch a depopulatiõ, not the tenãts houſes only; but the Chappell, Church, and Chancel, Bels, Baldricks, & all are troden downe vnder foot, and are turned into vncouth *Deſolations*, for *Ohim* and *Zim*, and dancing Satyrs, for Owles, and Iackdawes to build in by day, and to rouſt in by night. Welfare the zeale of former times, for our forefathers, when they gaue ought to the Church, they ſet as a barre to poſterity for touching it, this fearefull execration. *Si quis dempſerit, clepſerit ue, &c. If any ſhall hereafter ſeeke to alter, or claime any thing from the Church to which we haue giuen, let his account be without fauour in the day of the Lord.* Memorable therefore ſhall that anſwer bee of a right worthy and noble perſonage of this kingdome to the queſtion mooued, what might be the cauſe that diuers of the Nobility and Gentry of our Nation do not in theſe times maintaine the ancient port, hoſpitality, & good vſage towards their Tenants in their fines, and takings, as their forefathers haue done, notwithſtanding the heires haue improoued the *Remainders* left vnto them by almoſt a third, and diuers alſo haue receiued almoſt a third more in fauours from their Souereaignes,

raignes, and yet all will not serue. Surely saith he, I see the former times were *Datiue*, but ours are *Ablatiue*. For our auncestours were neuer well, but when they were giuing something vnto the Church, and we in our time seeke, and study nothing els but what we may pull, and seuere from the Church, and therefore I am perswaded God blessed them with plenty, and blowes vpon vs, and ours with penury. For shall we hate the wolfe, because he is rauening, and thinke the foxe a goodly creature, there is no colour for it in the world. Besides we see our *Pride Epicurisme*, and loose life haue compelled vs to leaue our ancient Mansions in the Countrey, and to hide our selues in poore Celles in, or about the chamber of the kingdome, *Elogium vere aureum & viro longe nobilissimo dignum*. To which purpose, and resolution of this pious noble man, it were easie out of the records, and Court rowles of many Cathedrall Churches in England to affront euen *tabellis obsignatis*, the Gainesaiers of the truth. For many *Donations* were giuen in dayes of *Yore* to the Church as thanksgiuings to God for recoueries of health after a long and dangerous sickenesse, for deliuerances from dangers by sea, by land, and such like occasions before euer the tearmes of *Satisfaction*, *Merit*, or *Superarrogation* were euer heard of in the world.

8. What also may we deeme of those, who endeauour to aduance no *Ephramites* or *Iudaitz* to places of eminency in Church and Common-wealth,

4. Ephraim is the strength of my head. Iuda is my law-giuer.

wealth, but thoſe who are moſt corrupt in their manners, and moſt corrupting others with bribes are ſet vp. That ſcholler is learned enough with ſuch if he can ſay theſe three words, *Do, Dico, Addico.* They care not whether he be *Gileadite*, or *Ephramite*, or whether he can ſay *Sibboleth*, or *Shibboleth*; ſo that he can tell who was *Melchiſedechs* father, and grandfather in their language, that is ſcholler-ſhip enough, *Hinc illæ lachrymæ.*

Heu ſcrui dominantur, aſelli
Ornantur phaleris, dephalerantur equi.

9. What God doe ye thinke theſe, and ſuch like painted ſepulchers conſult with? Surely I conceiue they ſerue ſuch a God as *Lodovicus* the eleuenth, ſometime the French king vſed to weare in his cap, which was a leaden God amightie. To which he would often ſay taking of his cap, and kiſſing it. *Good God forgiue me this ſinne alſo*, what miſerable outrage, or bloody act ſoeuer hee had committed, as hee had done many, and afreſh would endeauour the like. With *Diotrephes* theſe ſtriue to haue the onely preeminence, and to tread all others vnder foote. Theſe ſpend more in their ſhoes, and ſhoe-ſtrings then ſerued their more honeſt grand-fathers in their whole apparrell all their life time. Theſe willfull ones conſult as *Saul* did with the ſtrange woman that hath *Ob*, that is with their harlots, curteſans, and whipſters, and whatſoeuer they wiſh them to doe, be it neuer ſo vngodly, or baſe, they wilfully wil doe it, albeit they ſeem euen to themſelues to rage with reaſō. Or els ſome

Sarisburienſis in Polycratico. Buda. de Aſſe. Cominaus ſaith *lib. 6. cap. 8.* That he paſſed his time in making and vndoing men; *quaſi non vt proſit, ſed vt præſit tantum. Aug. cont. Fauſtum, lib. 22. 56.*

In the reigne of K. *Edward* the fourth, were ordained penall ſtatutes in Parliament againſt exceſſiue pride in Apparell, eſpecially againſt long picked ſhoes, then vſually worne, which grew to ſuch an extreme, that the pikes in the toes were turned vpward, and with ſiluer chaines, or ſilke laces tyed to the knee. Speede in his large hiſtory of great Brit. pag. 675.

ſome barmie proiect worketh in their pates, which cauſeth them to caſt out their heeles very lightly, or lift vp their heeles againſt God, as did that fooliſh *Dutch Dynaſta*, who forſooth ſet his cap with a feather in it vpon a long pike in *Triuio*, and all the boores that paſſe by that way, muſt bowe and make a legge to his cap vpon paine of death, which witleſſe and ſenſleſſe proiect, one *William Tell* refuſing to obey, was enioyned for to ſaue his life, to cleaue an apple with an arrowe ſet vpon his ſonnes head, the child being ſet ſome diſtance of. Thither comes the fooliſh proiectour, and *Tell*, and a multitude of people. *Tell* brings with him two arrowes, ſhootes one, and by Gods direction cleaues the apple, hurts not the child, and ſaues his owne life. The multitude giue a ſhoute, and magnifie God for his mercy to the father and to the ſonne. The *Dynaſta* askes *Tell*, why hee brought two arrowes, he being to ſhoote but one. *Tell* anſwereth boldly, if I had killed my ſonne with the one, I would haue killed thee with the other. The tyrant commands hands to bee laide on *Tell*, he eſcapeth ouer an hedge, draweth foorth his arrow, ſhoots and kills the barmie *Proiector*. The people riſe, take part with *Tell*; hence followes a confederation (the couſenage of Princes) which prooues a great impeachment, and preiudice to the preſent ſtate, *En quod temmulenti & temerarii ſtratagema?* yet here this *Wilfulneſſe* reſteth not, it is reſtleſſe. For ſome giddy headed lizards ſticke

Munſter in Coſmograph. Germ.

not to make Gods *Will* to patronize their wilfull, wicked, and vncharitable courses. Aske one of these why he dealeth so hardly with a neighbour to presse him so sore with his shoe in case of a forfeiture, or the like. O brother saith he, this is an *Edomite*, *Ouer him I may cast out my shoe*, it is the will of God hee should fall into my hands that I may afflict, and plague him for his impieties, and impurities as you know, &c. But if you reply and say, *God will haue vs mercifull* in (some degree of *Quality*, albeit not in *Equality*) as he is mercifull. Yea brother will he reioyne, and say, This is true in Gods antecedent Will but not in his consequent will, Gods antecedent wil may be resisted, his consequent cannot. O the wit of man, and the conceits of lizards to creepe into such thickets. God blesse me from this hypocondriacall Diuinity. Popisme indeede and Arminianisme tends this way. But can a sober minded man thinke that Gods *Will* (albeit as *Damascen* saith, it bee *Antecedent* and *Consequent*, is contrary to it selfe. The will of man we know is but ὀρεκτικὴ δύναμις, whereby man is mooued, and doth mooue it selfe to that which is good only in shew, and opinion of man, and this is not the *Will* of thy God. The *Will* of thy God is *Absolute*, as being an *Absolute Agent*, hauing both *Will*, *Skil*, and *Power*, which causeth absolute perfection. The conformity of our *Wills*, with Gods is seene in the forme, which is the manner of *Willing*, or in the end which is the glory of God, or in the *Efficient*, when man willeth that which God by his

Damascen. lib. de fide Orthodox. cap. 29. Προαιρετικὴ καὶ ἐντεκτικὴ.

is reuealed *Will* would haue him will, albeit God
n his ſecret will willeth another diuerſe thing, as
vhen a ſonne prayeth for the life of his ſicke-fa-
her, whom yet God by that ſickneſſe purpoſeth
o take away. The ſonne ſinneth not, albeit his
raying according to Gods reuealed will ſeeme
o affront Gods ſecret will, which is to take the
ther away by death. Willfull art thou then O
ypocrite, that conceiteſt thou maiſt make thy
rother an vnder troden wretch with pretence of
ods ſecret purpoſe to colour thy wicked and
nwarranted proiects.

But bleſſed bee God who hath enlightened a
mpe in the heart of our King, who from Gods
outh hath knowne to maintaine his *Sechem*,
Shares, *Hundreds*, *Wapentakes*, and *Tythings*,
that in ſeuerall *Leets* euery man to a number of
nne may haue iuſtice throughout the land. Hee
th meaſured his *Succoth* into number waight,
d meaſure. The Clarke of the market hauing
care of all this. Hee hath appropriated hearty
leadites, manfull *Manaſſes*, and wiſe *Ephramites*
be his fauourites, Chieftaines and Counſellors.
e haue *Beniamin* to bee our ruler, from whom,
d from his O God let not the ſcepter depart till
ilo come in his ſecond aduent. Yea O Chriſt
ake the Kings, and his ſonnes enemies thy foot-
ole. Caſt thy ſhoe ouer Sathan, and his Com-
ices ouer their ſinne, ouer all torment of conſci-
ce that it may not touch them, ouer the Male-

diction of the Lawe that it come not neere them, ouer Death, and Hell, that ſo through thee O God they may victoriouſly triumph. As for the Remainder, if there be any inceſtuous broode that infeſt him, let them bee like the *Moabites*, make them his *Pollubra*, to be vſefull vnto him for his further, and future *Deſignes*, and when hee hath done with them, let them be as an earthen *Waſh-pot* ſubiect to his *Annihilation* of them. If there be a profane race of *Edomites*, *Eſauits*, *Iebuſites*, *Ieſuits*, and the like, let ſuch bee ſubiected euen to *Conculcation*, yea let our King O God kicke them out of his Court, Church, Cities, and Countryes as *Salem inſipidum*. If there be any forraignly tranſported with tranſmarine affection of any Nation whatſoeuer, let our King (O King of Saints) fleight them as *Dauid* did the *Philiſtims*. If the Tabernacles of *Edomites*, *Moabites*, and *Hagarens*. If *Gebal*, *Ammon*, and *Amaleeh* riſe vp againſt them, yea albeit *Aſſur* ioyne with them, and helpe the children of *Lot*, and albeit the *Edomites* cry *Downe with them, downe with them, euen to the very ground*, yet O God remember thy promiſed mercie euer of old, and make thoſe enemies like the dunge of the earth. Fill their faces with ſhame, and euer bow downe their backes. That we alone thy people may alwaies reioyce in thee, and may euer ſee vpon our king, and his, that their Crowne flouriſh. Aſſuring our ſelues that thou O God wilt tread downe his, and

our

our enemies at laſt (whether they be ſpirituall or temporall) euen vnder our feet. And wee ſhall through thee doe valiantly to the glory of thy great name, to the comfort of thy choſen, and to the ſaluation of our ſoules, and bodies for euermore. *Say Amen*, hereunto O faithfull witneſſe in heauen, that vnto thee with thy holy Father, and the holy ghoſt we may render all praiſe, power, might, Maieſtie, and Dominion with the faithfull in the Church, as it was in the beginning of time, & before all times, is now in all the world among all faithfull ones, and ſhall bee euer continued (when this world is ended) in that euerlaſting world of bleſſed Angels, and glorified Saints before Chriſt Ieſus his preſence for euermore.

Amen.

FINIS.